THE PACIFIC

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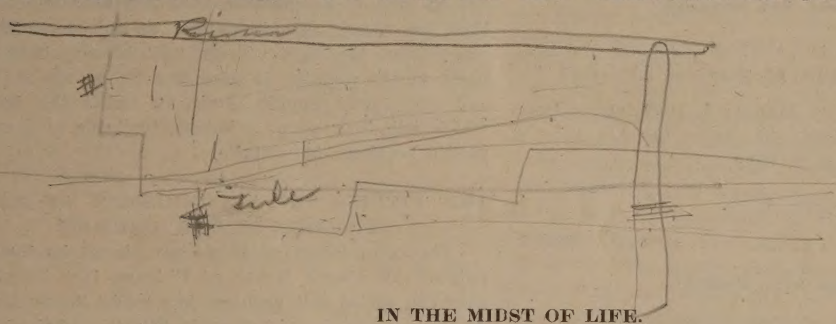

IN THE MIDST OF LIFE.

The Jester won to the mountain peak
And turned to gaze behind—
"Was that a path for a step so weak?
Thank God that I was blind.

"The sunlit stretch where I laughed so loud,
Did it skirt that precipice?
The bridge where I stood to sketch the cloud,
Did it span that black abyss?

"When I turned aside to the little stream,
Was that somber tarn so near?
Was the eagle's swoop in the evening gleam
On the bones I see from here?"

He faced to the front again; his sight
Could scarce discern the track;
The slope on the left with mist was white,
And the wood below was black.

Into a hollow just ahead
The pathway crept along—
"Enough is hid for mirth," he said,
And the curlew heard his song.

—E. T. Hopkins.

THE PACIFIC

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W. W. FERRIER ..... Editor

2716 Hillegass Ave., Berkeley

WILLIAM JENNINGS BRYAN SUGGESTED.

It is rumored that Pacific Theological Seminary may make an effort to secure the Hon. William Jennings Bryan for the Earle lectures next year. Mr. Bryan is an orator and would draw large crowds. He would appeal to and attract people by characteristics unlike those with which Mr. Roosevelt drew, but he would draw, and the Greek Theater would be needed again. A series of addresses by him would minister powerfully for good.

We hope that the effort will be made, and that it will succeed, and that Mr. Bryan will be the man to follow Mr. Roosevelt on the Earle Lectureship Foundation, though he did not follow him in the White House at Washington.

When it comes to oratory Mr. Bryan, it may be remarked, doesn't follow any one; he leads.

Mr. Wesley Mell of the American Bible Society, who heard him in Calcutta, India, a few years ago, says that his address there was the most thrilling piece of oratory to which he ever listened. It was on "The Supremacy of Jesus Christ." The leaders of Indian thought didn't wish him to speak on that subject, but Mr. Bryan declined to announce his subject until he arose to speak, and then, with the men there whom he wished to reach, gave an address which made a profound impression on all who heard it and pushed Christianity far forward in India.

AN IMPORTANT MEETING FOR PACIFIC COAST CONGREGATIONALISTS.

Last week The Pacific gave the principal features of the annual meeting of the Congregational Home Missionary Society, which will be held in San Francisco June 7-9.

It is an important meeting for Congregationalists and should be largely attended—especially from northern and central California. Arrangements are being made for the entertainment in the homes in the cities about the bay of all delegates, ministerial and lay, who may be in attendance.

All sections of the Pacific Coast will be represented. Perhaps not more than fifty persons will come from east of the Rocky Mountains. But from this part of California there should be a large attendance. Every Congregational church in the Northern California Conference ought to be represented by its pastor and one or more delegates.

If you did not note the attractive features of the program, as given in The Pacific last week, do so at once; and see that your church is represented.

To the Congregationalists of San Francisco and vicinity we suggest: Arrange your affairs so as to attend this meeting. Let us strive to make the occasion one of inspiration and uplift. It was for our help and encouragement that the Congregational Home Missionary Society consented to hold its meeting here this year instead of in the East as usual. Leading men of the denomination will come from the East; forces will be marshalled from all parts of the country to give San Francisco and California and the entire Pacific Coast an uplift the influences of which will long go on. When the table is spread let our people be there to partake.

THE FINDING OF A COMMISSION OF PROMINENT BUSINESS MEN OF CHICAGO.

The commission of thirty prominent business men appointed by Mayor Busse of Chicago last July to investigate the social evil problem has made its report. The investigations were carried on in fifty-two of the larger cities of the United States and the result is that the commission is thoroughly convinced that the system of segregation "has proved itself degenerating and ineffective." The report says: "Until the hearts of men are changed we can hope for no absolute annihilation of the social evil. Religion and education alone can correct the greatest curse which today rests upon mankind. * * * Constant and persistent repression must be the immediate method; absolute annihilation the ultimate ideal."

It is estimated that the profits of "white slavery" in Chicago total nearly sixteen million dollars a year, more than one-half of which goes to the owners of the property, the keepers of the houses and the inmates. Not less than five thousand young girls are secured in one way and another in Chicago each year to replace the losses by death, the average life of the inmates of the houses being only five years.

The commission in its report throws large responsibility upon employers of women at low wages, not a few being thus urged toward the shameful life. Girls in the country are warned to stay away from the city where existence is found for so many who do come to be a hard struggle often under special temptations.

As an aid to girls throughout the city it is recommended that women officers be added to the police force.

It is suggested that the churches endeavor to counteract the evil influences leading the young astray by opening rooms in or attached to the church buildings as recreation and social centers every week-day evening.

It is significant that Mayor Carter Harrison, of Chicago, elected a few weeks ago to succeed Mayor Busse, does not agree with the commission as to segregation. Mr. Harrison proposes to go his own way and favor an element that contributed largely to his election—all the expert testimony and business judgment and finding to the contrary notwithstanding.

At a mass meeting recently in Birmingham, England, a resolution was passed urging the English government to expel Mormon missionaries from that country, the contention being that they are a serious menace to social life and morality by their teachings.

THE INTERNATIONAL SUNDAY SCHOOL CONVENTION.

The aim is to make the International Sunday School Convention, which is to be held in San Francisco June 20-27, of great moral and spiritual benefit to the Pacific coast. To this end a fine program has been prepared and a large attendance on the part of people East of the Rocky Mountains is being worked up. The interest already aroused on the coast indicates that many thousands will attend from this part of the country.

The Convention theme will be the "The Uplifted Bible and the Uplifted Cross."

Among the speakers will be ex-Governor Glenn of North Carolina, one of the most brilliant of Southern orators. Dr. Winchester, educational secretary of the Congregational Sunday School and Publishing Society, will give an address on "The Next Things in Religious Education."

The Rev. Dr. Coyle of Denver, formerly pastor of the First Presbyterian Church of Oakland, will speak on the topic, "Men and Nations as Affected by the Teachings of the Bible."

Dr. Aked of the First Congregational Church of San Francisco, will speak on "Three Hundred Years of the English Bible."

Among the speakers will be Professor George A. Coe, of Union Theological Seminary, New York; Bishop Bell of the United Brethren Church; Bishop Hughes of the Methodist, and Bishop Hendrix of the Southern Methodist Church; Justice Maclaren of Canada; John Willis Baer of Occidental College; the Rev. William Rader of San Francisco; Bishop Nichols of the Episcopal Church.

Twice each day Dr. J. Wilbur Chapman, the evangelist, will speak on "Soul Winning and Christian Service."

It is confidently predicted by those who have knowledge of the interest manifest all over the country, that this will be the greatest religious gathering ever held west of the Rockies. A late statement is that it will bring ten thousand persons from the East.

GERMANY, THE GREATEST OBSTACLE TO THE PEACE OF THE WORLD.

In an article in the New York Post, Bernadotte E. Schmitt of Western Reserve University, Cleveland, declares that it is not too much to say that the incalculable ambitions of Germany constitute the greatest obstacle to the future peace of the world. We quote:

"The German Chancellor has relied largely on the Agrarian party for the maintenance of his power, and these men are notoriously reactionary to the core. They are the real rulers of Germany. Not only do they exercise undue influence in the Reichstag by virtue of antiquated distribution of seats, which militates strongly against the industrial districts of the Rhineland, but they furnish the bulk of the high officials of the German government. Such men are born and reared in the traditions of militarism and diplomacy of the old school, they thrive on the habit of dictating to other nations their line of action, and they have no desire to lose their occupation.

The Germany of the early nineteenth century was romantic, cosmopolitan, highly idealistic; since the brutal days of 1862-1870, it has been transformed utterly, and imbued with the imperious and unscrupulous spirit of Bismarck. Whether conquests by the sword in Europe itself are desired or even contemplated, may well be doubted; but no one familiar with the history of the last fifteen years can deny that the various incidents which have more than once brought Europe to the verge of war have been inspired by Berlin, and to a lesser extent by Vienna. The Kruger telegram drew the first bad blood with England. France's colonial adventures, which ended so ingloriously at Fashoda, were encouraged by Bismarck. Then came the fanfare over Morocco which led to the Algeciras Conference, when Germany was repressed by measures in which the United States played a notable part. Lastly, there was the annexation of Bosnia and Herzegovina in October, 1908, which was finally consummated only when the Kaiser donned his "shining armor" and gave Russia twenty-four hours to yield. No other nation has shown a similar determination to interfere on all occasions and to wield the mailed fist so persistently.

Here is the primary cause of bloated armaments—fear of Germany. The other nations cannot forget the conduct of Bismarck, and they are determined not to be victims as were Denmark and Austria and France. Fortunately for us, we are not concerned in the immediate squabble of European Powers, but official Germany is decidedly hostile to us. The Berlin press delights to heap abuse on our institutions, our people, and our policy. Nothing would give it greater pleasure than to see us involved in complications with Mexico; the dislike undoubtedly felt for us in many parts of South America is hailed as evincing the decline of our diplomacy, and as portending future trouble; in the Far East German influence is consistently used against us. The taming of Germany is the first task to be accomplished before the reign of peace is in sight.

There are undoubtedly many other obstacles to the "great design"; the historical rivalries of centuries must be composed; Europe and Asia must settle their political frontiers on principles which recognize completely nationality and race and language—an obstacle all too frequently overlooked; international law must be codified; most important of all, perhaps, nations must be brought to a better mutual comprehension and appreciation. Progress may be slow, but it will be sure; is indeed being made every day. But before a large success can attend the efforts to restrain the appeal to the sword, the world at large must proclaim that no one nation shall disturb the peace to protect supposed interests or to satisfy the whim of a privileged class, an da self-confident monarch. Far be it from me to deny to Germany a legitimate place in the councils and trade of the world—that is a sine qua non of international dynamics ,but it is absurd that any nation should carry its self-assertion to a point where it is intolerable to its peace-loving neighbors."

A recent traveler in Germany notes the effect militarism has on Germany:

"Everywhere we see women at work—perhaps because so many of the men are in the army. Soldiers in their blue uniform trimmed with red at every corner in the cities. Germany is an armed camp. In the flower and vegetable markets woman does the selling, and in the fields she is busy with the big hoe. You see her carrying a huge washbasket of clothes on her head. Sometimes she is drawing a cart in combination with a dog attached by a trace."

Germany has planned for the summer of 1911 a mobilization of her war forces for maneuvers, which will call into the field a total of 977,698 men, over 355,000 of whom are reservists who must leave their ordinary callings and spend their time with the colors. It means the carrying-on of the war game to an extent unprecedented before, and will involve new tactics for infantry and artillery with a view to

meeting attacks from dirigibles and aeroplanes. More than this, the men of the German fleet will also have part in the maneuvers, introducing the naval element, so that considerably more than a million men will participate in the game.

There is in Germany a growing element that is demanding that the government co-operate in the world-wide movement for peace. It is thought by some who are studying the situation that the withdrawing of so large a number from profitable pursuits for this mobilization this summer may be an object lesson that will add to the number demanding that the German government co-operate with other governments for world peace.

CHRONICLE AND COMMENT.

A John Bunyan memorial window has been put in Westminster Abbey and will be unveiled soon.

There is talk of the erection of a Mohammedan mosque in London where there are about 2,000 followers of Islam, most of them students of Indian and Egyptian birth.

One of our London exchanges has it that all the post-offices in the United States have been ordered closed on Sunday. The movement has not accomplished so much; but it bids fair to sweep over the whole country ere long.

The State of Washington has in round numbers 1,000 churches and 1,500 saloons. However, the churches are increasing in number and the saloons are decerasing, 345 of the latter having been abolished during the last two years.

A book on "The Fiji of Today" says that Fiji may be heathen again within the century from its evangelization, so great is the influx from India and elsewhere. The native population has declined from 200,000 to 86,000 in fifty years.

There are about 1,200,000 Jews in Greater New York. A committee of rabbis reported recently that there are at least 140,000 of the Jewish children who are without religious influence and training. Many of the Jews have no regard whatever for the religion of their fathers and many are becoming atheistic.

The Unitarian School of Theology in Berkeley seeks for its complete equipment an endowment of $750,000. Of this amount of $300,000 has been subscribed—Mr. Horace Davis of San Francisco giving $100,000 and Mr. and Mrs. Francis Cutting of Oakland $200.000. For buildings the aim is to raise $250,000.

Dr. A. B. Simpson, of "divine-healing" fame, says that he has no sympathy with the Emmanuel movement, that it is a displacement of the supernatural by the natural. Nor is he in sympathy with Christian Science. Divine healing implies, he says, the touch of the supernatural, and that it has many counterfeits.

The London Christian makes note of the recent disturbance at the Chicago Institute of Arts because negro students were admitted and remarks: "On our side of the sea, this position is difficult to appreciate. The gospel that opened the eyes of the church of Ethiopia can alone raze these pitiful barriers to the ground. It is sad that those who made such sublime sacrifices of life and treasure during the Civil War should now keep the emancipated like lepers outside the gate!

In a letter written May 1st the Rev. Dr. George Wallace, pastor of the First Congregational Church of Toledo, Ohio, says: "Toledo is now listening to Billy Sunday. Eccentric he is, but powerful for good. Over 10,000 people at each service. The meetings for working girls, from stores and offices, are held in my church. We serve luncheon to the girls free to give them more time at services." Dr. Wallace says further: "It is a great thing for the coast and the kingdom that San Francisco got Dr. Aked." As to The Pacific Dr. Wallace says: "I am still a great admirer of your paper and enjoy it exceedingly. It is most helpful and interesting."

The Rev. Dr. Jowett of the Fifth Avenue Presbyterian Church, New York City, declined election as a commissioner to the General Assembly, saying that he came to this country to preach the everlasting gospel in the Fifth Avenue Church. He goes to Atlantic City, however, as a guest and to fill an engagement to speak at the pre-assembly missionary conference. Several weeks ago Dr. Jowett referring to invitations to speak in the South, said: "Now, I am not a public speaker. I love to preach, but I shrink from appearing on public platforms. Surely there is no reason why I should go down South, for instance, to do something which I am not at all qualified to do or even to do something for which I am fairly well qualified. I should like to feel that I have the backing of my church in this matter. I feel that my chief mission here is to preach the Gospel of Christ from the pulpit of the Fifth Avenue Presbyterian Church, and I do not wish to undertake anything that will in any way interfere with it."

A Presbyterian missionary among the Indians of California up near the Nevada line writes: "I have had success already in my less than three months' labors here beyond any of my hopes. I dare not say how many seem to be truly converted, but that there are some, and that, too, not a very few, I doubt not. I think my interpreter has become a Christian. I have been extremely cautious not to press or call for any public decisions. Last Sunday week, a young Indian preacher from Nevada of the Methodist Church came among us. I invited him to talk after me, which he did in English. Before I knew what he was about, he had called for decisions, and of the 200 Indians present, more than half of them arose and came forward, and gave me their hands. Some of them, I know, were in earnest, and meant it, and I believe are truly saved. The preacher was with me all last week and I took him around every day to some one of the Indian camps and held meetings. In fact, it was really an Indian revival. I am in no haste to baptize any, but I am working to that end."

Commenting on the reported statement of Dr. McClelland of the Memorial Presbyterian Church, New York, that he resigned his pastorate because his people were exclusive and did not wish the poor to attend the church services," The New York Freeman's Journal, a Roman Catholic paper, says: "There are Protestant churches along Fifth Avenue in this city, across the portals of which a workingman in his every-day clothes would no more think of passing than he would of entering the residences of the millionaries who are the main props of these churches. If a notice were posted up reading, "No admission except for the rich," it would not be more effective in excluding the poor than is the unwritten law that the Protestant poor must not thrust themselves upon such Protestant churches." Freeman's Journal goes on then to speak of the solicitude of the Roman Catholic Church for the poor and remarks:

"In the Protestant sects such consecration to the poor has not been duplicated, not because individual Protestants are less sympathetic with human suffering than are Catholics, but because Protestantism, during the four hundred years of its existence, has not altogether rid itself of the aristocratic influences that surrounded its birth. The Church that passed its early days in the catacombs, although it has brought under its spiritual sway kings, princes and aristocrats of every degree, has never lost touch with the common people, who were the first to receive gladly the message her Divine Founder had delivered to her. Hence it has never happened that a Catholic priest, in this or any other land, has brought against his flock a charge similar to that preferred by the Rev. Dr. T. Calvin McClelland against the Memorial Presbyterian Church of Brooklyn." We know what to say about all this except to express gratitude that the exclusive churches in Protestantism are few in number.

"THE OLD HOME."

The author of a little narrative with the foregoing caption as title tells us that the old home of which she writes was just a plain white house set well back from the street among tall trees and fragrant shrubs.

"Within, a busy, careful mother, often weary, a man of cheerful face and brisk step, passing regularly to and from his work at the shop for more than twenty-five years; five children for whom those parents toiled and planned." Asking, "Is it a common picture?" she goes on: "But there was something more than that—a spirit in that home which made its daily life a delight and transmuted commonplace things into rare treasures. Something of joy shone within its walls which richer homes have sought in vain. Something of content nestled there which those more favored have failed to capture." And she asks men and women who cherish old-fashioned things and find pleasure in simple, natural ways to allow her to show them that old home.

We follow her—Susan Whitcomb Hassell, wife of the Rev. R. B. Hassell, of Everett, Washington, known to not a few of our readers—as she gives us in a fine word-picture some glimpses of a beautiful home-life back in Grinnel, Iowa, in the years when Iowa College was young, and the place it has made famous was but a straggling village.

We think concerning the father in that home as we turn the pages of this litttle book, that the writer is justified in her conclusion: "At home, at business, working or resting, he was a splendid man to know."

What the man was in the community is evidenced by the remark of a fellow-townsman who had no reverence for preachers or churches: "When I die let the good Deacon offer a prayer at my funeral. That's all I want."

And as to what the mother was in that home, let this indicate: "Where's mother? It was her husband's first question. When he came into the house, and the family had many a laugh because he did not even wait to see that she was sewing in her usual corner. It was much so with them all. When mother was not to be seen they must know where she was; and things didn't seem just right until she came back. Mother was the home. . . . It seemed to be the mother's chosen part to make the home happy, to see that her dear ones missed no good thing. For that she spent herself. Who can recall a single selfish act?"

Passing from her story of the home-life Mrs. Hassell tells about "some other people," and gives a picture of some of the things relating to church and college life; and concludes as follows: "It is easy to praise past days and ways, but we must not say that the former times were better than these. The light that made the old home beautiful still shines. Not even the greed of things and the passion for parade can darken it. The cry for the simple life, the slogan 'back to nature' the eager appetite for the old truths, called New Thoughts,—all are witnesses that the things of the spirit have not been overwhelmed by the material. They all are reflections of the old home light. And everywhere, from cottage and from palace, in the field and by the sea, the light is shining in a bright and steady flame. It glows wherever dwells a quiet spirit, a heart set on high purposes and content with pure joys."

This book may be had of the author at Everett, Washington, or of Frye & Smith of San Diego, California, for 75 cents.

"THE GREAT TEACHERS OF JUDAISM AND CHRISTIANITY."

A Book by Professor Charles Foster Kent.

A few years ago Charles Foster Kent of Yale University, at the invitation of the Sunday School Commission of the Episcopal Diocese of California, gave in Berkeley, Oakland and San Francisco a series of lectures on "The Aims and Methods of Israel's Teachers." The same course of lectures has been given in whole or in part in educational institutions in the East and before many groups of Sunday-school workers. They form the neucleus of a book, with the foregoing title.

The author says in the preface: "The original treatment of the subject has been enriched by the results of inspiring conferences with those actively engaged in the work of religious education." One fact, he says, has constantly come to the front—that the Christian church at large and even the great majority of its active teachers "are only partially acquainted with the deeply significant educational traditions which gather about the beginning of Christianity." But, "an intimate acquaintance with the character, aims and methods of the great religious teachers, who have recorded their work not only in the Bible, but also in the very bone and marrow of our modern civilization, is the first requisite in the practical equipment of a modern religious teacher. The wonderful teachers of the past have a message full of inspiration and suggestion for those dealing with the same human problems." To present these historic facts briefly but clearly, and to interpret the message of these early teachers to their successors of today is the aim of this book. To this end he has articles on the following: The Secret of Israel's Conquering Power, The Real Character and Aims of the Prophets, The Prophets as Story-Tellers and Preachers, The Teaching Methods of the Prophets, the Duties and Aims of the Priests, The Teaching Methods of the Priests, The History and Aims of the Wise Men or Sages, The History and Aims of the Scribes and Rabbis, The Methods of the Scribes and Rabbis, The Training and Aims of the Great Teacher, Jesus's Way of Making Men, The Aims of the Early Christian Teachers, The Larger Prophets and Christian Conception of Religious Education.

We give a paragraph from the article, "Jesus' Way of Making Men: "With superlative skill he always presented the larger and fuller truth and trusted that the errors and the half-truths would as a result find their rightful place. His great watchword was 'You shall know

the truth and the truth shall make you free.' This characteristic of Jesus' method is one of the greatest sources of his surpassing skill as a teacher. Maurice has truly said, 'One is usually right in his affirmations and wrong in his negations.' In the attitude of the acknowledged teachers of Judaism and in the content of their teaching there was a vast amount of error, and much to provoke attack and criticism. But with eye intent only on the vital need of the men and women whom he wished to reach, Jesus had little time or desire merely to destroy or tear down. He, himself, plainly declares that his aim was not to destroy the Torah, the teachings of Israel's prophets, priests and sages as well as the rabbis of his own day, but to substitute perfection for imperfection, and thus to bring to its natural fruition that divine revelation which had gradually unfolded through the enlightened consciousness of his race. It is this strong, positive note which characterizes Jesus' teachings from beginning to end, and distinguished him from the rest of the world's teachers. It is the one chief reason why Christianity's message is universally, perennially and supremely effective."

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RELIGION IN THE PUBLIC SCHOOLS.

An Address by the Rev. Chester Ferris, Corona, California.

Psalms 119:130,

"The opening of thy words giveth light,
It giveth understanding to the simple."

It is fitting to invite the teachers and board of the schools of our city to a service in the Christian church, because af the triple relation of church, school and home. No principle of our government is more firmly held than the separation of church and state, with its corollary also, the independence of the public schools from ecclesiastical control. Few of us would wish the condition to be changed. The churches rejoice in the freedom of their people to worship God and serve Him according to the individual conscience. Nor would we tolerate the invasion of our schools by the archaic methods or bigoted spirit of any sect.

Nevertheless, church and school may well engage in more friendly co-operation, not as institutions, but through the realization of their common aim.

This is my thesis: **All right education is essentially religious.**

Human nature is naturally religious. That is a fact recognized by modern psychology and by observation alike. Religion is not a system of belief added to the soul, and a matter of choice by the individual. That sense of dependence which finds its satisfaction in God, is as elemental and vitally human as the love of the good, the beautiful, and the true, which also are inspired by and are consummated in God. A universe without the Unifier, an intelligent, holy sovereign Father may be unthinkable; but certainly in every clime the soul seeks Him. With Augustine, there is well-nigh universal consent: "Thou hast made us for Thyself, and we can find no rest, except we rest in Thee."

If, therefore, true education is a drawing out to conscious use the faculties of the boy or girl, it cannot omit the training of those aspirations, intuitions and powers which are denominated moral and religious. Once it was considered possible to train the intellect apart from the will and heart, and the public schools were assigned the task. Such a conceit is now abandoned. The boy cannot be divided into intellect, will and affections, useful as such a classification may be for formal purposes. We cannot cut up the boy and girl. All the nature needs a method of training which will give symmetry, not distortion. The education of the moral sense and religious nature must be co-ordinate with the development of the intellect.

The failure to train the conscience with the mind has produced incalculable harm in our republic. The educated criminal, what a menace! Abe Ruef, one of the most brilliant young men of the University of California, arch corrupter of a great city; had his conscience been developed with his intellect, might be a statesman of vast usefulness.

Against the public school system of America is earnestly brought the charge by prominent educators, that in failing to educate the conscience of youth, its work is most defective. True, church and home have their duties in this direction which cannot be shifted. Yet the dark conditions of many homes, the large classes beyond church influence render moral and religious training in the schools the more necessary—a defect which is supplied in British and European schools. President Eliot, ten years ago, and in succeeding years, pointed out the immoralities unspeakable, the debased moral sense often found in city schools. Whoever hears the vulgarity and profanity shouted out by school boys on our own streets realizes that if more can be done to develop character, it should be done. Now, my friends, you realize I am making no tirade against our schools, far from it. The fellowship of the Corona teachers is a joy and inspiration to me. I am simply pointing out that true education must include the development of the moral and spiritual nature. Simply to train the intellect is to develop monstrosity. The trained intellect without an equally trained conscience is a menace to our nation. That is responsible for the lawlessness, the lynchings and assassinations, mob violence in labor troubles, graft in politics and business, mercenary spirit in our professions, the extravagance vice, the Sabbath breaking and irreligiousness of American life.

Still further, education in the schools and training in the churches have a common aim. There can be but one right aim in life. Shall the schools train for culture or for knowledge, for efficiency in society or for character? I contend their aim should be religious. As the supreme fact of our universe is its Creator, and of the soul, its Father, so true education must aim to develop the youth in that life which is saturated with God. Though this may seem an impossibility within the laws of the state which exclude religious teaching, yet any other aim is too low for the educator.

Let me quote Prof. Coe of Northwestern University: "Religious thought transfigures the whole idea of education. The chief factor in the process is no longer the text-book; it is no longer the teacher; it is God who preforms the child for himself, plants within him the religious impulse, and grants to parents and teachers the privilege of co-operating to bring the child to a divine destiny. The time is not far behind us when men failed to connect the thought of childhood or the thought of education with the thought of God. They put education and religion in sharp antithesis, making one a human process, the other divine. But in reality, infancy, childhood and adolescence are themselves a divinely appointed school of personal religion, a school in which the divine Spirit is a prime mover and a chief factor. Religion does not flow from the teacher to the child; it is not given nor communicated nor impressed, merely from without; it is a vital impulse, and its source is the source of all light and life. * * * * Accordingly, religious education is not a part of general education, it is general education. It is the whole of which our so-called secular education is only a part or a phase * * * * The spirit of education must be fused into the whole educational organism. There are leaders of public instruction who see that the end of education is one with the end of life, and that though religious instruction be excluded from the schools, the spirit of religion should pervade the whole system."

It is understood that, in America today, this ideal is not recognized by law in most of our states; in fact, is combatted and forbidden. In a number of states, reading the Bible in the public schools is permitted, though without direct instruction. In others it is forbidden. There is a great difference in the laws on this point. Yet a fear of the results from religious training seems to be general. In this respect our states furnish a bizarre exception to the practice of the world. In the course of the world's history, its great leaders have based the welfare of the state upon religious instruction—Luther, Loyola, Comen-

ius, Pestalozzi, Rosseau. It was the practice in our colonies, and none can charge that it produced weak or un-American people. The law providing for the creation of the North-west Territory in 1787, ran, "Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Here the religious ideal was abundantly recognized.

In the opening years of the last century began those legislative changes which have almost excluded religious instruction from the schools of our land. The reasons are at least two fold. One is political; our people were composed of immigrants who in the home country had learned to despise the state church. In this free country, many would throw off the influence of the church altogether, while practically all citizens were determined to free their public institutions from church control. A second reason was sectarian jealousy. There was fear that teachers would promote some sect. Rather than such an awful condition there should be no religion whatever. Thence our schools have been swept on to the point where prayer is seldom heard, or even the Bible read.

Thus, we have what some call "the Godless schools" which our European friends view with marked disapproval. To most earnest people the condition is far from satisfactory. The decay in public morals due to one sided training has been noted. It is felt that the teacher's finest opportunity to benefit our youth is denied. True, on the lips of an irreverent man or woman, the words of the Bible or the Lord's Prayer are mockery; but most teachers are reverent. Nor would I give room for sectarian propaganda. The Protestant does not trust the Catholic, nor the Jew the Christian. Yet we are much too afraid of all that. It is absurd not to trust the Bible to the average teacher for public reading. What may be called sectarianism is a scant article in the Scripture. Most of its teachings and narratives move on high lines of spiritual grandeur which discourage quibbling. The time will come when sectarian theology will be as scarce as sectarian chemistry, and if any class in our land perceive that fact, it is the public school teachers.

What folly to exclude the Bible from the school curricula! Shall we read Longfellow and Shakespeare and omit the well of literature from which they drank? Study Burke and Webster, and be ignorant of Isaiah, their eloquent teacher. Know Tennyson and not the immortal Psalms? Franklin and not Solomon? Attempt to secure order and decency and neglect Him who spake as never man spake? Simply as literature, to pass by the sublime library of the Scriptures is almost the crowning American absurdity.

Yet the Bible is not to be treated only as literature; but as a guide to life, a revelation of the worth of life, of the character of God, as the guide and moulder of destiny. There is an eager desire among both churchmen and educators for the application to our public school system of the principle that education must seek to develop the whole nature of youth, knowing he is a religious being. To denounce our schools as "Godless" because religion is not formally expounded, is most unjust. It is of a piece with that denunciation of the constitution as pagan because the name of God is not mentioned. Religion is a spirit. It may saturate the work of a teacher though not definitely mentioned. In my observation the public schools are far from Godless; though in recognizing that all education should have the religious aim, the limitations placed upon the school work, to the mind of most Christian people, sadly cripple it.

I would plead for an earnest, persistent effort on the part of all teachers and broadminded friends of youth and the nation for the spiritual ideal, which shall remove from legislation those legal shackles upon the expression of moral and religious truths. We should work for the use of the Bible in the classroom, not only as literature, but in devotions. Teachers should not only be permitted but encouraged by the use of song, simple prayer, practical talks and Bible readings to develop the conscience alongside the intellect, which shall make symmetrical, powerful character.

Changes in this direction will be long in coming, no doubt. And what opposes? Religious people themselves. It is a strange fact of history that the greatest foes of progress are its friends. In the name of God, jealous sects forbid mention of Him. The most active opponents of the use of the Bible in public schools are the Roman Catholics, and then they denounce these schools as "Godless"! How Christ is impeded by zealous but bigoted friends! And within Protestantism itself there are not wanting those who will oppose an expression of religion lest their cherished little points shall be neglected. So, the youth of our land must suffer until belated zealots catch up to the educational ideal. Yet after all, sufficient opportunity remains for founded development of character. The home is more fundamentally responsible for public morals than are the schools. The business world is of immense influence. The church must more earnestly do its work of religious instruction. But to return to the argument before us; in great essential ways, the earnest teacher is not debarred from the use of efficient means to the development of spiritual character, and to promote the Christian aim of life. These ways are suggested—some of them taken from a paper given by John W. Carr, superintendent of schools, Anderson, Ind., at the first meeting of the Religious Education Association, 1903:

1 In the discipline and routine work of the school. Here is a most excellent means, much used, I am sure, for training in morals and even religion. The duties of promptness, exactness, honest work, patience and cheerfulness, self-reliance, self-control, obedience. The "thou shalt" and "thou shalt not," so earnestly urged by Kant as the fundamentals of ethics, with respect for authority, and choice for the good, with abstinence from evil, all are emphasized. Young America is taught to use for a while each day, the forms of good manners and respect for elders which not only are essential to decency but to reverent, strong character itself. Outer cleanliness and inward purity should receive greater attention, not only in precept, but in acquaintance with the nature of the body and the meaning of life. Take it all in all, the service of the school teachers to the commonwealth in these directions is really stupendous.

2. By the course of study. A famous chemist observed that no man could work open-eyed in the laboratory without following the principles of his science to their source in a Supreme Being. There is no course of study in the schools which does not involve the action of God and His expression in life of spiritual principles. All the modern world is suffused with the truth and glory of Jesus Christ. The thorough, accurate teacher who would explain any branch of modern knowledge must point out the spiritual meaning, the presence of the active God who gives life to all. Do not geology, zoology, physics, etc., base themselves on law, beauty, harmony, which reveal the glory of an intelligent Creator? Does not the study of history thrust one upon the working out of moral principles; the destruction of vicious people, the triumph of nations with ideals; the flashing upward of noble lives, the contrasting darkness of the mean man; the hand of a purposeful God working through all this? Is not the attraction of literature, its inspired men and women, who tell us of things seen and heard on the heights of life, almost always consciously companions of God? Likewise with mathematics and all branches. There is superb opportunity for the teacher, in a way offensive to none, reverently, simply, to lead the minds of youth to perceive the spiritual background of life, to appreciate the value of existence, to rely on the Providence of the Father, to realize that as a part of all education, one must seek to embody in character and conduct the spirit of the Man of Galilee.

3. The personality of the teacher. Religious effect and instruction presuppose, of course, the devout teacher. Few women, I suppose have made such marked success as teachers, as Alice Freeman, who became Mrs. Alice Freeman Palmer. From the public schools in Michigan and Illinois, she went to Wellesley, and thence in married life still continued unofficially as one of the great leaders of her nation. Splendidly trained not only intellectually, but in heart and character also, her influence as a teacher was notable for the uplift it gave to youth in full-orbed, powerful character. In a letter to a friend something of the inner secret of her success is confided:

"You ask how I work among the girls to gain influence.

Let me talk to you a little about it. As I lived among these young people day after day, I felt a want of something; not intellectual, nor even religious culture; not a lack of physical training or that acquaintance with social life which can be so charming in a true woman; but something I must call heart culture, in lack of a better name. Everyone was kind but cold. There was no intentional freezing, but an absence of the sunshine which melts its own way. Looking on and into them, I said, I will try to be a friend to them all, and put all that is truest and sweetest and sunniest and strongest, that I can gather into their lives. While I teach them solid knowledge, and give them real school drill as faithfully as I may, I will give, too, all that the years have brought to my soul. God help me to give what He gave—myself—and make that self worth something to somebody; teach me to love all as He has loved, for the sake of the infinite possibilities locked up in every human soul. Consecrating myself to the future of these girls, to them as women, I have tried in this life among them to make them feel that they can always come to me in happy and in sad times, in restless moments, in homesick or tired hours. Whenever they want help and comfort, my door and heart shall be open. Not that I have said this. I have just felt it, and I think they have felt it too. We kneel together every evening and every morning at chapel service, their faces look up into mine. Keeping my eyes open for chances, I find the rest takes care of itself—a word, a look even, the touch of a hand; and by and by when the time comes, something more * * * * Christianity meets the want of every heart; only it takes experience, knowledge of and insight into human nature—but far more than anything else, the spirit of Christ Himself—in order to know when and how to speak. Why, what is it to be a Christian, a Christ-follower, unless it is going about doing good? We ought to love everybody and make everybody love us. Then everything else is easy."

That is a noble utterance of a supremely successful teacher, whose Christ-filled life would suffuse any school with the religious spirit, and train in religious full-orbed character. She speaks to men as well as women.

I close this discussion with the words of Prof. Carr—he is writing of the power of Christian example—: "With such a teacher in the schoolroom, the age of miracles has not yet passed. She anoints blind eyes, and lo! they see new beauties in earth and sky; she unstops deaf ears, and they hear wonderful harmonies; she loosens fettered hands, and they perform deeds of mercy and kindness; she touches dumb lips and they burst forth in song. By a magic power she can exorcise evil spirits. She speaks to the spirit of laziness, and he departs. She says to the demon of stubbornness, 'come out of him,' and he comes forth. She commands the devil of lying to be gone, and forthwith he goes. In her presence the good in every child blossoms and bears fruit. Industry becomes easy and pleasant, quietness an everyday affair, and kindness the rule of the school. Such a teacher becomes the guide, the inspiration, the ideal of the children—their guardian angel. She 'lures to brighter worlds and leads the way.' Some children are not reared in moral and religious homes; some do not have the refining and Christianizing influence of the Church; but it should be the heritage of every child to be taught in the public schools by a noble Christian teacher."

DR. JOWETT'S WAY.

How Dr. Jowett, the new pastor of the Fifth Avenue Presbyterian Church, uses Scripture, how he illustrates his points and defines his terms appears in these notes made by W. J. Lockhart, who has heard him at various American summer assemblies:

Quoting

"He that loseth his Bible"—in China, Japan, India, etc. —"shall find it."

"He shall baptize you with the Holy Ghost and"—power to burn.

"Be ye angry and"—keep it clean.

"The wages of sin is"—benumbment.

"When ye pray"—use the plural number.

"When ye pray"—get beneath somebody's burden.

"Know ye not that your bodies are"—churches, not pig-sties.

"The things which happened unto me"—had a twist.

"Whoso * * * drinketh my blood hath" blood to give.

"In Christ shall all be"—vitalized.

Illustrating

You tell the age of a tree by the number of its inner rings. By the increasing rings and circles of intercession you register the man's growth in grace.

A perfectly dry eye would be blind. A perfectly dry religion has no sight.

Always the clearest views when there is a little moisture in the atmosphere.

All the great experts in spiritual life have been men who have not denuded their religion of emotion.

Hear the carbon coil in the bulb say, "I shine, yet not I, but the electric energy shines in me." Hear Paul say, "I live yet not I, but Christ liveth in me."

The dredger in the river deepens the channel. An awe is a dredge deepening the life, taking out vanity and frivolity.

Defining

Gray is black shot through with light. Gray is black with the halo on it.

Faith is reasonable dealing with reasonable things.

Prayer is a mighty business, a tremendous business in the waters of grace.

Belief is the acceptance of a map. Faith is taking the voyage.

Faith is belief ventured upon.

The individual is only an organ, not an organism.

Hope contemplates a possibility; faith converts the possibility into actuality; love is the resulting disposition.

Hope is a fountain; faith draws the water and drinks; love distributes the water to others.

Faith is an attitude of soul which extracts the substance out of hoped-for possibilities.

Faith is the venture of the will acting on the suggestions of the mind.

Grace is the divine energy of holiness issuing in the ministry of love in quest of the unlovely and by the communicating of itself converting the unlovely into the lovely.

Worldliness is a spirit, a temper, an attitude, a pose, a posture, a disposition of the soul, a certain inclination, a certain aspect of the soul.

The heart is that part of the personality of man which feels after God.

NOTES AND PERSONALS.

The Rev. Clifford N. Jones, who has been in the ministry of the Friends Church for several years, united recently with the Congregational Church of Tulare. Mr. Jones expects to take work in the Congregational ministry after a time.

The Rev. E. L. Walz of the Green Street Church, San Francisco, visited the Oroville church last week. For several years the Oroville people have sent him a consignment of oranges for distribution in his parish at the holiday time. Therefore a desire to know them more intimately. Mr. Walz reports that ten thousand dollars have been subscribed toward a new church building at Oroville. The aim is to build an edifice costing something like $30,000.

There was applause in the Greek Theater in Berkeley last Sunday afternoon when Dr. Aked said that nothing since the coming of Christ into the world had meant so much to it as the new spirit which regards man and woman as hero and heroine in the batte of life—workers together in bringing in the reign of righteousness. Dr. Aked's belief is that it will not be long until everywhere in the battle for civic purity and national righteousness the ranks will be re-enforced by the emancipated womanhood of the world.

Market Street Church, Oakland, has decided to build a new house of worship on the corner of Filbert and 18th streets, two blocks west of the old location. A thorough canvass was mode of the neighborhood before conclusion to build was reached and much encouragement was received. The moving of the First Methodist and the First Presbyterian Churches from their present locations will give the Market Street Church a better field than heretofore. During the canvass, which required a month, fourteen hundred families were visited, and as a result more than two hundred were placed on a list of those to be seen again—workable timber. Although no effort was made to get financial aid several voluntarily offered it, one man stating that he would give $150 a year to the support of the church. He is not a church member, but believes in the church, and wants his family to have the advantages

Among the Churches.

CALIFORNIA.

San Francisco, Park.—The home of the pastor and wife, Mr. and Mrs. Champlin, was gladdened by the advent, on the 13th of April of a second son—Jean Ross Champlin.

Los Angeles, West End.—Five persons were welcomed into membership the first Sunday of May. The "Olden Tyme" concert and entertainment given recently was a great success financially and socially. The work at West End goes on encouragingly under the leadership of the Rev. Harold V. Hartshorn.

Alameda.—Sunday, June 4th, the First Congregational Church of Alameda, is to have the pleasure of having with it the Rev. W. W. Scudder, who was its pastor for sixteen years. He will preach in the morning. Monday evening, June 5th, Mr. Scudder will be present at the Brotherhood meeting as guest of honor.

Pasadena.—On Easter Sunday, April 16th, ten were received into the membership of the Lake Avenue Congregational church, Pasadena, all on confession. On Sunday, May 7th, twelve were received into membership, four on confession and eight by letter.

Oakland First.—An institute of Religious Education will be held on Thursday and Friday, May 25 and 26, under the direction of the Congregational Sunday School and Publishing Society. Addresses by Miss Slattery of Boston, Prof. Castor of Pacific Seminary, Prof. Rugh of the State University, and Secretary Miles B. Fisher.

San Francisco, First.—Friday evening, May 26th, Mr. I. H. Morse will give an illustrated lecture on "Travels in India." Slides made from photographs taken by Mr. Morse on his trip around the world will be used. Saturday, May 27, an Institute of Religious Eduation will be held under the direction of the Congregational Sunday School and Publishing Society. Miss Slattery of Boston, Prof. Castor of Pacific Theological Seminary, and Secretary Miles Fisher will give addresses.

Oroville.—The Oriental Mission, connected with the Congrgational Church in Oroville, celebrated its anniversary on Sunday, May 7th. It was a very pleasant service, and the church was nearly full. The climax of interest was reached when ten Orientals, two Japanese and eight Chinese—the year's harvest in the mission field—were baptized and received into the church. On the 24th inst., these brethren will be constituted and recognized as a branch of the Congregational church. I was privileged to examine the drawings for a new meeting house. It was proposed to undertake this more than a year ago, but the Methodists had the same thing in mind, and our church, in a spirit of comity and fellowship, waited till they had fulfilled their task. The new church is to cost about $30,000, towards which $10,000—or about that sum—is already pledged. W. C. P.

ORDINATION OF E. BELDEN HART.

Pursuant to letters missive sent out by the Sonoma Association, the pastors and delegates of the various churches convened in the Congregational Church at Petaluma Friday last, for the purpose of ordaining E. Belden Hart. At 2:30 a quorum being present, Rev. W. C. Day of Santa Rosa was chosen Moderator pro tem, and Rev. Henry Ainsworth of Cloverdale, scribe. These were afterward made permanent officers. Mr. Hart produced credentials showing him to be a member of the Petaluma Church, a graduate of Williams College, 1907, and of Pacific Theological Seminary, 1911. He also had a certificate of licensure to preach, issued by the Bay Association, December 20, 1910. It was gratifying to have such complete data at hand. The candidate then related his Christian experience, and his intention of entering the ministry, both reaching to an early period of his life. A paper set forth his views of Christian doctrine, which were clear, and occupied a position which was liberally conservative. So satisfactory was his enunciation of these doctrines that but few questions followed, and the council unanimously voted to sustain the examination, and proceed to ordain him in the evening. The recess taken until the evening service was occupied socially, dinner being served by the ladies of the church in the beautifully decorated parlors. The ordination services were extremely interesting. Mr. Hearle of Santa Rosa delivered the sermon. Rev. Wm. H. Scudder made the ordaining prayer. Prof. Castor gave the charge to the young pastor, very earnestly wishing that his ministry might more particularly be a ministry to the children, a ministry of preaching and a ministry of reverence. Pres. Nash followed with the right hand of fellowship, prefacing the act with a few choice words expressing his desire that Mr. Hart would be successful in winning men into the kingdom. President Nash then delivered the charge to the people, dwelling particularly on the need and the opportunity for the people to study and become acquainted with the ministry. The meeting closed with the benediction by Mr. Hart.

Sunday morning the members of the church at Petaluma voted unanimously to extend a call to Mr. Hart to the permanent pastorate of the church, which was accepted by the newly ordained pastor.

WASHINGTON NEWS.

Rev. C. F. Clarke, Correspondent, Seattle, Wash.

Seattle, Ministers' Meeting.—At the meeting May 8th, Rev. B. L. Whitman, pastor of the First Baptist Church, was the speaker. The meeting was devotional in nature, and Dr. Whitman was invited as one way in which the spirit of fellowship might be manifested.

Seattle.—Rev. H. B. Hindley, formerly pastor of the Pilgrim Church, Spokane, now mayor and commissioner of public safety of that city, spent a day in Seattle partly to speak at the "Know Your City" conference. Dr. E. L. Smith entertained about ten of the Seattle ministers at breakfast to meet Mr. Hindley.

Bingen.—A council of recognition, at which every church invited was present, unanimously and heartily voted to recognize the new church here. Bingen lies between Stevenson and Underwood, in Skamania county on the north bank of the Columbia. Nineteen were received as members, of whom fourteen were baptized. This is the only organization of any kind here. It will be yoked with Underwood, probably. Rev. C. H. Nellor, recently at Rosalia, will be the pastor at Stevenson so Mr. Hershner is again free to devote himself to organizing new schools and churches, a work in which he has shown himself to be an adept, as the many schools and churches organized by him testify. Messrs. Scudder, Nellor and Tate were the chief speakers. The White Salmon church, the nearest neighbor, sent a cordial letter of greeting.

Olympia.—Since the beginning of the pastorate of the Rev. R. H. Edmunds in the Olympia Congregational church, September, 1909, 35 names have been added to the church roll. The Sunday school has been trebled. A Christian Endeavor Society of earnest young people has been organized. A promising Men's Club has been brought into existence. Spiritual interest is steadily increasing. A week of very helpful meetings were held in January, with the Rev. Horace Mason, D. D., of Seattle, speaker, and Mrs. Gertrude Hubler of Spokane, soloist and musical director. Dr. Mason's preaching was attractive and very effective, and Mrs. Hubler's singing pleasing and impressive. During the closing months of last year the church building was repaired. Its former seating capacity was doubled and two good sized rooms added. New seating, new pulpit, modern electric lighting appliances, and new carpet, have all added comfort and cheer and brought about a delightful change in appearances. A new roof was put on the parsonage also, and a new piano and new hymnals bought for the church; and new song books for the Sunday-school. A larger offering was given to missions than was given in the same length of time in the previous history of the church. The Anti-Saloon League received a liberal offering also. This review gives cause for encouragement.

Northwest Association Meeting.

The twentieth annual meeting of the Association was held in the First Church, Bellingham. Rev. Charles H. Burdick and his people had prepared a most royal welcome for the delegates and the meeting was one of the best held, but the attendance was somewhat of a disappointment. The Moderator, Judge Jeremiah Neterer, gave a cordial address of welcome which was fittingly responded to by the retiring Moderator, Mr. Ralph McAllister. After which there was a series of five minute addresses on "Twice Born Men in my Ministry," which proved to be one of the most helpful and interesting features of the meeting. The reports from the churches were quite encouraging. The annual sermon was preached by Rev. M. A. Frost of Monroe; this was followed by the Communion Service under the direction of Rev. E. S. Ireland and Rev. J. Herbert. The Wednesday morning session was largely given to business and the Home Missionary Situation. This was the first meeting of the Association since the first year of self-support, and everyone was eager to learn of the siuation. The afternoon session opened with a discussion of the "Problems of the Employer," by Mr. Geo. A. Cooper, and of "The Employee," by Rev. Wilfred Withington. Then followed a general discussion. The meeting then divided for conferences, one for the women and one for pastors and Sunday-school teachers. The latter was presided over by Mr. E. C. Knapp of Spokane, secretary of the International Sunday School Association for Washington. All came together again for a Round Table conducted by Rev. John H. Matthews, State Superintendent of our own Sunday School Society. In the evening Mrs. David Ireland spoke on the Junior Department and the closing address was given by Mr. Knapp on "A Sunday School Vision." The large place given the Sunday-school was one of the noticeable features.

SACRAMENTO VALLEY ASSOCIATION.

The meeting of the Sacramento Valley Association at Loomis on May 2nd and 3rd was well attended considering the distances some of the ministers and delegates had to travel.

The Association was called to order by Rev. W. E. Eckles and Mr. S. C. Day was elected Moderator and Mr. W. P. Fassett re-elected Registrar.

The reports from the churches was interesting and helpful, especially so when it was learned that some of the churches were working under disadvantages; some were without a pastor; but all were hopeful for the future and promised a better report next meeting.

The papers presented Tuesday afternoon showed careful study and preparation, and one or two have been secured for publication in The Pacific. It was thought best not to open these themes for discussion, which some regreted, as they were fruitful subjects.

The sermon by Rev. R. D. Douglas of Oroville was one that will not be soon forgotten by those present, and as selections from it would not give it justice, we have asked that it be published in The Pacific in the near future. This sermon was followed by the Lord's Supper, presided over by Rev. B. F. Sargent of Grass Valley and Rev. L. W. Winslow of Paradise.

Wednesday morning, after a short devotional service, lead by Mr. W. P. Fassett, the business of the Association was taken up, reports read and the next meeting-place decided on. The Association voted to meet with the Grass Valley Church next year. The Credential Committee reported eight ministers and twenty delegates present; several ministers were voted into the Association; also the Weaverville Church, at its request.

Following this came a Symposium on The Christian Church: What May Be Received (a) By Private Communion and Prayer, opened by Rev. W. E. Eckles; (b) By Public Worship, opened by Rev. A. B. Patten; and (c) By the Sacraments of Baptism and the Lord's Supper, opened by Rev.

B. F. Sargent. All three subjects were thoroughly discussed, especially the first one, which was considered the mainstay of all Christians and churches.

At noon-time the ladies of the community served a bountiful lunch in the Guild Hall of the Episcopal Church, after which those of the delegates who cared to, were taken out into the country to see the many beautiful orchards and homes about Loomis.

Wednesday afternoon's theme was The Christian Church: How May It Meet Its Tasks: (a) In the Home, led by W. P. Fassett; (b) In Civic Affairs, by Dr. J. N. Ward; (c) In the Brotherhood Fact, by Rev. L. D. Rathbone; (d) In the Sonship Fact, by Rev. B. F. Sargent. All of these subjects were fully discussed by the members of the Association, many excellent thoughts being brought out.

That evening Rev. A. B. Patten of Sacramento gave the closing address of the Association on Christianity, the Ultimate Religion. This address was of such an excellent character that it was requested for publication in an early issue of The Pacific.

THE UPPER BAY ASSOCIATION.

The Upper Bay Association met with the Congregational church of Martinez, May 9. Mr. H. C. Wetmore was elected moderator, and Mr. T. T. Giffen, scribe and registrar. Morning devotionals were conducted by Rev. W. H. Cooke. Next in order was business and reports of churches. The following named churches were represented: Antioch, Bay Point, Benicia, Byron, Clayton, Crockett, Martinez, Oakley, Pittsburg, Rio Vista, Suisun. Most of the churches were reported to be flourishing. At noon the ladies of Martinez Church served a sumptuous dinner in the parlors to thirty pastors, delegates and visitors.

The afternoon session was opened with praise service, led by Mr. H. C. Wetmore, after which Mr. Lewis of Rio Vista read a very instructive paper on "The Problems of the Country Church." Mr. Rathbone, in his usual interesting way, told of the "Progress of California Home Missions." Mr. Nicolai Evanson then appeared for examination in his Christian belief. He gave a paper on his life, conversion and belief, which was eminently satisfactory to the Association. The Association voted to be alone, during which time it was also voted to sustain Mr. Evanson and proceed to prepare for his ordination in the evening.

The evening program was as follows: Praise service, led by T. T. Giffen; Scripture, Mr. Wetmore; prayer, Mr. E. D. Hale; sermon B. St. John; ordination prayer and Right Hand of Fellowship, W. H. Cooke; charge to the pastor, Mr. T. G. Lewis; benediction, Nicolai Evanson.

Then adjourned one of the most helpful Associations ever held in the Upper Bay District. E. OWENS.

CALIFORNIA C. E. CONVENTION.

The Twenty-fourth Annual Convention of California Christian Endeavor Union will convene at Santa Ana, June 7-11. The past year has witnessed the largest growth in C. E. in our state in the number of societies organized, in the extent of its activities, and, we trust, in the spirituality of its members. The convention promsies to be the best one yet held in the state and those who have attended past conventions know that that means a great deal.

The theme of the convention is: "The Lordship of Christ." The evening and the Sunday afternoon addresses will develop the theme. Dr. E. F. Hallenbeck of San Diego will speak on "A Vision of Christ," and "Not I, But Christ;" Dr. Hugh W. Gilchrist of the Mt. Hermon Association, on "The Domain of Christ;" Rev. Jesse P. McKnight of Los Angeles, on "The Will of Christ;" Rev. E. P. Ryland of Hollywood, on "The Panoply of Christ;" and Rev. J. C. Pinkerton of Los Angeles, on "Co-Laborers With Christ."

The Endeavorers will have a rich treat at the Bible Study Hour, as we are to have classes considering attractive subjects under the leadership of Dr. J. R. Pratt, Rev. Jesse P. McKnight, Rev. Leon V. Tucker, Prof. Howard W. Kellogg, and Tom Hannay, Jr. The several symposia held each morning will afford a regular school of methods for our C. E. workers. We must not overlook the Mission Study Class, presided over by Rev. George Irving of Claremont. At general meetings, the leaders of our work will present the achievements and ideals of their respective departments.

Intermediates and Juniors, special separate meetings have been prepared for you. Do not fail to get what has been carefully prepared for you. The Intermediate picnic and ball game will be held at Huntington Beach on Friday afternoon of Convention week. The Veterans will have their annual meeting and dinner.

Now, Northern California Endeavorers, "cast aside every weight," and board the special train leaving Third and Townsend Streets, San Francisco, on the evening of June sixth. There will be two sections to the train, one made up for Intermediates and their superintendents, and the other of the other Endeavorers. The train will stop en route at several points on the way to Santa Ana, the last being at Salinas and Santa Barbara. The Southern Pacific will give a special rate of fifteen dollars for the round trip (berth extra) with the time limit fixed at June twentieth. The Santa Ana committee has been successful in arranging for reduced rates to points of interest in Southern California.

We want the "big tabernacle" to be taxed to its capacity of thirty-five hundred with Endeavorers who will in very truth make Christ Lord of their lives.

HARRY C. ALLAN.

The Home.

O patient Christ! when long ago
O'er old Judea's rugged hills
Thy willing feet went to and fro,
To find and comfort human ills—
Did once Thy tender, earnest eyes
Look down the solemn centuries,
And see the smallness of our lives?
O shame! to think Thine eyes should see
The souls contented just to be—
The lives too small to take in Thee!

—Margaret Deland.

THE IMPATIENT MAN.

No man is more constantly unhappy, or makes others more so than the impatient man. He is out of harmony with things; and all things fight and worry and wound him. He feels himself dishonored, too, by his impatience; and he does lose, so far as he indulges it, the true dignity

of life. He is not cast, indeed, like the victim of sensual vice, into the slough of dishonor; his garment perhaps is not soiled, but it is burned through, in a thousand spots, by the ever-dropping little sparks of petulance; and it is in tatters and disorder with the ever-crossing flurries of angry passion; and he seems to himself and to others as one who scrambles through life, rather than as one who walks in the calm and dignified robe of conscious self-possession. Constant fretting and faultfinding and breaking out into sarcasm and anger may bereave a house of all honor, peace and comfort, almost as effectually as gluttony and drunkenness. Or suppose that the fretful temper be hidden and smothered in the heart, then it wastes and consumes the springs of the inmost life.—Orville Dewey.

TOGETHER.

The woman's cause is man's; they rise or sink
Together, dwarfed or godlike, bond or free;
For she that out of Lethe scales with man
The shining steps of Nature, shares with man
His nights, his days, moves with him to one goal,
Stays all the fair young planet in her hands—
If she be small, slight-natured, miserable,
How shall men grow? * * *
Let her make herself her own
To give or keep, to live and learn and be
All that not harms distinctive womanhood.
For woman is not undeveloped man,
But diverse; could we make her as the man,
Sweet Love were slain; his dearest bond is this,
Not like to like, but like in difference.
Yet in the long years liker must they grow;
The man be more of woman, she of man;
He gain in sweetness and in moral height,
Nor lose the wrestling sinew that threw the world;
She mental breadth, nor fail in childward care,
Nor lose the childlike in the larger mind;
Till at the last she set herself to man,
Like perfect music unto noble words;
And so these twain, upon the skirts of Time,
Sit side by side, full-summ'd in all their powers,
Dispensing harvest, sowing the To-be,
Self-reverent each and reverencing each,
Distinct in individualities,
But like each other ev'n as those who love.
Then comes the statelier Eden back to men;
Then reign the world's great bridals, chaste and calm;
Then springs the swarming race of humankind.

—Alfred Tennyson.

THE ATMOSPHERE OF A LIFE.

A Tribute to His Mother by Rev. Charles Edward Stowe.

Every life has its peculiar atmosphere. There is about every personality a sort of penumbra of mysterious influences. Everyone casts a shadow of some kind. We read in the book of Acts that people brought their sick and their lame and placed them where Peter's shadow might fall upon them, so life-giving and blessed was Peter's atmosphere.

The poet Wordsworth has spoken of

"That best portion of a good man's life,—
His little, nameless, unremembered acts
Of kindness and of love."

So my mother's recollection dwells in my mind as a warm, soft, sunlit atmosphere in which my whole soul expanded. She always seems to me infinitely more than anything I have ever read or heard about her. I say "seems," for I can never say or think of my mother that she "was." No, she is and ever will be my mother. I have never known or experienced anything so real as her love. That that reality to me, the most real of realities, should have passed away is to me simply unthinkable and unrealizable. I can think of all things else in this universe being blotted out, but not my mother. She is to me ultimate reality. She taught me about Christ and showed me Christ. I can never think of her without thinking of Christ, nor can I think of Christ without thinking of my mother. I cannot think I should ever see my mother again and not see Christ nor see Christ and not at the same time see my mother. The two are so blended and interfused in my mind.

I was not yet two years old when my mother finished writing "Uncle Tom's Cabin," and am therefore unable to contribute anything of value to the history of that interesting event. I have been often assured, however, that I nearly wrecked the whole enterprise by crying nights, and being so very perversely a baby that I kept my poor little mother awake so that she was in poor condition to write on the following day. For all this I am now very sorry!

My earliest recollections are of a frail little woman with a wonderfully sweet smile, who seemed to be always writing at a table heaped with books and papers. I was still regarded as the arch-enemy of all her literary aspirations, and consequently the way to her was jealously kept by watchful maids; but, in spite of them, I often ran the lines and was rewarded by a hug and a kiss before being borne back to the nursery by her indignant and exclamatory guardians. I can remember how I longed for and adored my mother. Nothing is more sacred to me than the bright vision of my mother then so gently and yet so abidingly woven into the very texture of my soul. There lingers ever about it a sweet and gracious atmosphere interfused with unspeakable tenderness and love.

One of the deepest and most abiding impressions of my mother was her love of fun. She always had a merry twinkle in her eye when she looked at me, and, when I laughed,—as I always did,—she would point her finger at me, and I would be dissolved in giggles. When I cried, she made funny faces at me and made me laugh. When I was irritable and cross, as I often was, she would mimic me, and set me in such a light before myself that I had to laugh and be good-natured.

This love of fun played a most important part in her life-work. She was once aptly described by a newspaper correspondent as "slight in stature, decidedly blonde, and with the merriest imaginable twinkle in her eye, betokening an inward reservoir of fun sufficient to explode any funeral assembly with laughter."

In writing "Uncle Tom's Cabin" she availed herself of this love of humor. When once she had formed the purpose of writing something to show what the institution of slavery really was, it occurred to her that the presentation slavery in its most dreadful forms would be a picture of such unrelieved horror and darkness as no one could be induced to look at. So "of set purpose" she sought to light up the darkness by many humorous and grotesque episodes and the presentation of the milder and more amusing phases of the institution for which the recollection of the never-failing wit and drollery of her colored friends in Ohio gave her abundant material.

The same is true of her treatment of New England life and character in her "Minister's Wooing" and "Old Town Folks." She felt and said that the background of the life of old New England was an unutterable and unuttered sadness. Consequently she lit up the repellant gloom by such cheerful devices as the "Sam Lawson" stories and old Candace's exhilarating pragmatism. "Seein' as we's got ter live in this er world, the Lord must hev fixed it so we kin, an' ef things was as some folks says, there wouldn't be no living no way."

Mrs. Stowe in private conversation once characterized the type of preaching exemplified by Jonathan Edwards' celebrated sermon, "Sinners in the Hands of an Angry God," as "The dam-yer-eyes style of sermon."

She puts in the mouth of Sam Lawson the following description of the Old New England Calvinism, "It seems like as if we was all down at the bottom of a deep well with the sides all glare ice and told that, if we didn't git out, we'd perish!"

In her correspondence this mirthfulness was ever overflowing, as, for example, when she pictures herself in a letter to Mrs. Follen as "a little bit of a woman about as thin and dry as a pinch of snuff: never very much to look at in my best days and looking like a used-up article now." Or, again, when she says of her marriage: "I was married when I was twenty-five years old to a man rich in Greek and Hebrew and Latin and Arabic, and, alas, rich in nothing else! Soon we were abundantly enriched with wealth of other sort! Two curlyheaded little twin daughters to begin with, and my stock in that line has been increased till I have been the mother of seven children." Then, with a sudden transition from the lightest vein of humor to the deepest wail of pathos and sorrow, she adds: "The most beautiful and best-beloved of whom lies buried near my Cincinnati residence. It was at his dying bed and by his grave that I learned what a poor slave mother may feel when her child is torn away from her." For, after all, the humor of Mrs. Stowe's life was but the ripple and play of sunlit waves on the surface of a river whose depths were love and sorrow and suffering.

This leads me to speak of her religion. It was without creed or dogma or ritual. She often said that it found its highest expression in that beautiful hymn of Oliver Wendell Holmes:—

"O Love Divine that stooped to share
Our sharpest grief, our bitt'rest tear!"

She wrote to him of the comfort she had in his hymn, and he in return sent her a copy written in his own faultless hand, which she had framed and hung over her bed where she could see it before she slept at night and when she waked in the morning.

She wrote to Dr. Holmes as follows: "I think about your writings a great deal, and one element in them always attracts me. It is their pitiful and sympathetic vein, the pity for poor, struggling human nature. In this I feel that you must be very near and dear to him whose name is Love.

"You wrote some verses once that have got into the hymn-books, and have often occurred to me in my most sacred hours as descriptive of the feeling with which I bear the sorrow and carry the cares of life. They begin:

" 'Love Divine that stooped to share.'

"I have not all your books down here, and am haunted by gaps in the verses that memory cannot make good, but it is that 'Love Divine' that is my comfort and my stay and my hope, as one friend after another passes beyond sight and hearing. Please let me have it in your own handwriting."

In that moment which, to a merely worldly point of view, would seem to have been the triumphant one of her life,—I refer to the period immediately after the publication of "Uncle Tom's Cabin,"—she wrote to her husband: "It is not money or fame or praise that satisfies me. I never seem to have longed for love as I do now! I long to be with you, and hear you tell me how much you love me!"

Again she writes, speaking of all the good things that have come to them: "I am almost afraid to accept it, and should not did I not ,see the Hand that gives it all and know that it is both firm and true. He knows if it is best for us, and his blessing addeth no sorrow therewith. I cannot describe to you the undercurrent of love, joy, and peace ever flowing through my soul. I am so happy—so blessed!"

It was at this time and out of this experience that she wrote that hymn by which she is so widely known and gratefully remembered:

"Still, still with thee, when purple morning breaketh,
When the bird waketh and the shadows flee.
Fairer than morning, and lovelier than the daylight
Wakes the calm consciousness I am with thee."

—From The Christian Register.

THE CHARMS OF MONOTONY.

There are charms in monotony, notwithstanding the fact that the majority of people are seeking daily for something new.

The old homestead has nothing new about it, but to some its beauty consists in the fact that it is old and all its surroundings are familiar to the eyes, and its associations are connected with some of the most pleasant incidents of our lives.

The old arm-chair in which Grandma used to sit is not a thing of beauty, but it is a joy to behold on account of its many sweet associations in the life of Grandma.

The old oaken bucket that hangs in the well cannot be compared with the up-to-date buckets, but none of them have the charms that the old moss-covered bucket has. It has a history that none of the latest devices for holding water have. Its contents quenched the thirst of dear old Grandfather and Grandmother and also that of some of the grandchildren.

The charms of monotony are of a peculiar kind. It is always pleasant to see the same trees year after year, the same birds coming back in spring to the same shrubs, and the same banks covered by the same flowers.

It is the monotony of rural life that brings peace to the soul and quietude to the nerves.

A monotonous life, as a rule, is the best one to live, as it is conducive to longevity and is less wearing than a life of frivolity.

The religious life along paths of peace and quietude is the life that brings solid enjoyment, and should be sought after by all those who appreciate comfort.

There is so much excitement in a life of gayety that has the effect of making furrows on the cheeks and bringing dullness to the eyes that it is a wonder to me that more people do not seek the paths of quietude in which to travel through this life.—G. R. Scott, in Sabbath Reading.

A bright little Medford lad heard his parents talking about the salaries of teachers. "I don't see why they should pay the teachers," he said, very seriously, "when we children do all the work."—Boston Journal.

Our Young People

THE SONG OF THE SAND-MAN.

You all have heard of the Sand-man
  Who comes at the fall of night,
And makes the little folks sleepy,
  And closes their eyes so bright,
And the terrible Yama-yama
  Man with his coat of tan,
And the Man in the Moon, but listen!
  I am the Star-dust Man.

I fly in the silent spaces
  Between the clouds and the stars,
My plane has bathed its pinions
  In the blood-red light of Mars.
I bridge the gulf of the ages,
  The East and the West I span,
I ride aloft with the planets,
  I am the Star-dust Man.

—Minna Irving, in Leslie's Weekly.

THE NEW MATCH.

Phil tried two matches before he succeeded in getting one to burn.

"I do wish we had some decent matches!" he exclaimed.

"Decent matches!" laughed grandma, whose lamp Phil was lighting. "I wonder what you would think of the very first matches I can remember, or, better still, of the first your grandmother's mother used. I have heard her tell about them, and I don't believe that lamp would be lighted now if you had to use one of them. You would still be down on the hearth lighting your match; that is, if there wasn't any fire in the fireplace that you could use."

"If there wasn't any fire I could use?" repeated Phil, in a puzzled tone. "Why should I need any fire to light a match? I'd strike it."

"But the match wouldn't strike it wasn't made so it could," replied grandma.

Phil put away the broken and burned matches, picked up the big Angora cat, and settled himself in a big chair. "If you'll tell about the matches that wouldn't strike," he said, in his most persuasive tone, "I won't fuss tomorrow night if I have to try three."

Grandma smiled and closed her book.

"You couldn't strike them, Phil, because they were not tipped with anything that would light from scratching it. Think of a match six inches long! That was the way they were made, and there was nothing but sulphur put on for the tip."

"What good were they if they wouldn't strike?" asked Phil.

"O, a great deal," answered his grandmother. "If you had some fire on hand, you could light a 'spunk,' as they called them, very quickly, for sulphur blazes in a twinkling; and you carry your match from lamp to lamp, instead of bringing the lamps or candles to the fire. Of course there are other things that light as quickly as sulphur. Paper does; but burning paper isn't very pleasant to handle. The way in which these matches were most useful was in lighting new fires, I think. People tried to keep fire on hand in those days, when a new fire was so hard to kindle, but if a new one had to be lighted it was a pretty fine thing to be able to use one of these spunks that you think were no good. To get a spark from flint and steel was no little trouble, and then this spark must be caught in a tinder box—a box full of stuff that would kindle easily, but not blaze, stuff like—like—rugs," she added, with a meaning smile.

Phil understood. Only that morning he forgot to put up the brass fender, and a spark from the open fire had left a little round hole in grandma's hearth rug. How sorry he had been!

"Now if you had wanted some new fire," grandma went on to say, "and had put the sulphur tip of a spunk down on that little burning spto, puff! you have had had a blazing match. Soon the wood of the match would have caught, and you would have had a new fire started. Think how much easier than to blow and blow to coax the burning timber to light a piece of wood.

"People thought these matches wonderful helps, even if you couldn't strike them; but they did not have to use them a great while, because somebody thought of something better. I can just remember the next kind. They were tipped with sulphur and something else, but those, too, could not be lighted by scratching them. People lighted them by dipping them in a bottle. Strange way to light a match, wasn't it? That bottle was the most mysterious thing in the whole house to me. It was filled with asbestos. You know what asbestos is, don't you? That queer kind of rock that is so very stringy and will soak up water or oil or any other liquid? This asbestos was soaked in sulphuric acid, a strong chemical that made the match tip blaze when it touched it. I always wanted to watch when my father lighted a match. Down went the match into the bottle. Just as soon as it touched the wet rock, fizz! we had a light. The first of these matches we had I've heard my mother say cost twenty-five cents for eighty-four."

Phil gasped, as he thought of a time in the year when he wanted lots and lots of matches. "I never could have saved enough money for a good Fourth if I'd had to buy my own matches," he said, with a sigh.

"You could have pieced out a match or two with a slow match of rotten wood," said grandma, comfortingly. Then they both laughed to think how times have changed.

"I was quite a girl," continued grandma, "when we had our first friction matches, matches that light by scratching on a rough surface, I mean. I am afraid you would not have thought them 'decent matches,' but I thought them very wonderful. They would not strike with a little easy scratching on the bottom of your shoe or the under side of a table; instead it took a very rough surface, and we had to scratch hard. We used sandpaper, folded two rough surfaces together, held the paper tight, and drew the match between the layers. And for all that, we thought these matches so fine that it never occured to us that our grandchildren could possibly have anything better."

"Well," said Phil, laughing, as the supper bell sounded, "perhaps these new parlor matches of yours are pretty decent, after all."—Exchange.

"I cannot understand ze Engleeshe language," said the desperate Frenchman. "I learn how to pronounce the word 'hydrophobia,' and zen I learn zat ze doctors pronounce it 'fatal.' "—Scraps.

TREE CITY.

I know a little city on a green and sunny hill,
Where a hundred tiny families have homes;
Its byways are uncrowded, its leafy lanes are still,
And there no noisy railroad ever comes.

The homes are high and airy; they hang and rock and sway
Whichever way the summer breezes blow;
They have no doors or windows, no roof to blow away,
But leafy awnings shade the babes below.

The fathers and the mothers all earn their daily bread
And bring it to the little ones who cry;
They do not ride or motor; they do not walk;—instead
They chose the very latest mode,—they fly!

The happy little citizens who live so high and free,
They sing and sing and sing the whole day long;
For the peaceful, quiet city is a green and lovely tree,
And the dwellers there are birds—whose life is song.

—Abbie Farwell Brown in May St. Nicholas.

THE DREAMS THAT COOLED.

A Chinese Tale.

The mother of little Sin poured some warm and fragrant tea into a sky-blue jug and bade her little daughter carry it to old Woo Ma, who was sick and unable to prepare tea for herself.

It was a lovely evening, and the moon hung in the sky like a great yellow pearl. Little Sin walked along until she came to a mossy bank. There she met her cousin, Mai Gwi Far.

"Where are you going, little Purity?" asked Mai Gwi Far.

"To take some tea to old Woo Ma," replied little Purity, or Sin. The meaning of Sin is Purity.

"Wait awhile," bade Mai Gwi Far, "and I will tell you my dream."

Little Sin looked up and down the road. Her mother had not told her in words to hurry to old Woo Ma, and Mai Gwi Far was a dreamer of the most beautiful dreams.

"I dreamt," said Mai Gwi Far, "that an elegant and accomplished turtle was playing to me on a golden harp."

Little Sin sank down on the mossy bank beside Mai Gwi Far.

An hour went by. The yellow pearl reflected in the depths of Mai Gwi Far's eyes was lovely indeed. Little Sin looked and listened.

"I dreamt," went on Mai Gwi Far's soft voice—"I dreamt that under the shade of some weeping willow trees, where the lilied water was so transparent that their graceful forms were seen in doubles, swam seven white swans. While I was gazing upon them, the whitest and most graceful of all began to sing a song about a gracious and noble lady, who was so golden-hearted that she set up warm tea stations for poor and tired travelers along all the highways of the Province of the Happy River. She"—

"Oh! Ah!" exclaimed little Sin. Her hand had accidentally touched the jug which was beside her. "The fire has gone out of my mother's tea and old Woo Ma will receive no benefit therefrom."

But Mai Gwi Far did not hear her.

"When the swan ceased singing," she continued, "I awoke, and, when I awoke, I made a vow that I, too, would some day be a golden-hearted lady and set up tea stations for the refreshment of the poor. And I will even do more than that. I will provide nice green leaves for the little sucking pigs as they go to market. Oh, I do love little sucking pigs! They are so pretty and pink! Why, little Sin, your tears are falling!"

"The tea is cold and old Woo Ma is sick," sobbed little Sin.

"Ah!" sighed Mai Gwi Far, lifting the sky-blue jug, "my foolish dreams! My foolish dreams!"

Sadly she arose and preceded little Sin to the cottage of old Woo Ma.

The old woman received them with soft and gentle speech, but she was shivering and aching from top of head to tip of toe.

"My honorable mother sent warmest tea and, lo, I have brought you coldest!" murmured Sin.

"Your honorable mother is very kind," returned old Woo Ma, "and how do you know, little jewel eyes, that I do not prefer cold tea to warm?"

But for all the old dame's cheery politeness little Sin could not be comforted, and, as they returned home, she said to Mai Gwi Far, "Do not, O cousin, I pray thee, dream any more dreams that cool!"—Sui Sin Far, in Little Folks.

THREE YELLOW PERILS.

Possibility of Industrial Conquest of the West by the Orient.

There are three possibilities known as the "yellow peril." One is the swamping of the slow-multiplying, high-wage, white societies with the overflow that is bound to come when China has applied Western knowledge to the saving of human life. This is real, and imminent, and nothing but a concerted policy of exclusion can avert it. Another is the overmatching of the white peoples by colossal armies of well-armed and well-drilled yellow men who, under the inspiring lead of some oriental Bonaparte, will first expel the powers from eastern Asia, and later overrun Europe. * * *

The third "yellow peril" is the possibility of an industrial conquest of the West by the orient. Contemplating the diligence, sobriety and cleverness of the Chinese, in connection with their immense numbers and their low standard of comfort, some foresee a manufacturing China, turning out great quantities of iron, steel, implements, ships, machinery and textiles at an incredibly low cost, and therewith driving our goods out of neutral markets and obliging our workingmen, after a long disastrous strike with their employers, to take a Chinese wage or starve. Against such a calamity the industrial nations will be able to protect themselves neither by immigration barriers, nor by tariff walls.—From Prof. Edward Alsworth Ross's "The Industrial Future of China," in the May Century.

These are the sins I fain
Would have them take away:
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, even of the great,
And discontent that casts a shadow gray
On all the brightness of the common day.

—Van Dyke.

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Take from a man every gift but sincerity; let him be blind and deaf and lame, let him stammer in his speech, lack education and good manners; handicap him as you please, so you leave him sincerity, and he will command respect and attention. His work will endure. The world, which is always looking for the real thing, will gladly overlook all his infirmities.

In every relation of life, sincerity is the secret of power. The salesman who does not himself sincerely believe in the merits of his goods will generally be a failure. The business man who sets about to fool other people must end—as he has, in fact, begun—by making a fool of himself. The clergyman who preaches anything that his soul does not approve need look no farther to explain empty pews.

There is no virtue that more men believe in and fewer men practice. Many of us, it may be fair to say, are busily engaged in the utterly futile attempt to run a bluff on the rest of the world. From pillow shams and false fronts to imitation marble buildings and watered stocks, things are largely what they seem. The chief anxiety of too many people is to keep up appearances. If they are poor, they must at any rate appear to be rich. When Jones, the wealthy brewer across the street, sets up a motor car, the Brown family put a mortgage on the house and let the butcher go unpaid to the end that they, too, may boast an automobile.

If they are ignorant, they at least affect culture. "We are going to spend the winter in Washington on account of its wonderful educational advantages, says Mrs. Jenkins. "We expect to put dear Alyce in the Smithsonian Institute."

Be a real man—not a shoddy sport or a sham aristocrat. Be sincere with yourself, your friends, and your work. With sincerity, a few talents and a little strength may go far. Without it, genius itself must fail!—Henry M. Hyde, in Chicago Tribune.

A trained nurse tells this story of a Mrs. Malaprop of Brooklyn: "She was calling on a very sick case of mine, and, like many women, she was unwilling to let any one be sicker than she had been. When the patient had described her symptoms and her sufferings, she retorted:

"I know how you feel. Once I was four days in a state of complete kimona."—New York Sun.

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